

# The Anti-Slavery Bogle.

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From the Western Freeman.  
PRINCIPLE AND POLICY.

A principle is a general truth, a law comprehending many subordinate truths, as the principles of morality, of law, of government, &c. "It is a settled rule of action in human beings."—Nath. Webster.

"Policy is prudence or wisdom, in rulers or individuals in the management of public or private concerns." It also signifies "stratagem, cunning, dexterity of management."—1b.

True policy (i. e. prudence or wisdom) is the result of a steadfast adherence to principle. But stratagem and cunning are adopted as substitutes for it. "The wisdom of this world"—its ideal of policy, lies mainly in the latter direction. So that principle and policy have come to stand for opposite ideas, and must needs be contemplated in contrast with each other.

Principle requires implicit and constant submission to the True and the Right. Policy is evermore in chase after supposed advantages, gains, attainments, expedients.

Principle proposes no end as being paramount to the dominion of the True and the Right, or capable of being separate from it. Policy, recognizable as being True, recognizes nothing as being Right that cannot be subordinated to its own estimate of advantage, shown to be productive of gains, and seen to be fertile in attainments and expedients.

Principle walks by faith, policy by sight. Principle confides in the wisdom of God—policy in the wisdom of man.

The Creator intended principle and endowed it with his own immutability. He never departs from it himself, and never authorizes any of his creatures to depart from it. The fall of man was a departure from principle, under a temptation founded on policy. The forbidden fruit was accounted desirable to make him wise. Men were to become as gods, governed by their own rules of action, instead of being controlled by the will of a superior. This wisdom has been the folly of the race, ever since.

Principle is abiding, because it reposes upon Truth, which is eternal. Policy is fluctuating, because it is founded on circumstances which are continually changing. Principle is abiding, because it leans on the changeless wisdom of God. Policy is fickle, because it is shaped by the changing estimates of men.

Policy is forever dividing and subdividing, and distracting its adherents, because to two finite minds can agree, fully in their estimates of the consequences of action. Principle lays a substantial foundation for the unity of its votaries, because it only requires of them the recognition of "self-evident truths," and an honest, straightforward, common sense application of them in practice. If the friends of liberty in America would but agree together to direct their political activities in accordance with the plain and known requisites of the "truths" that they all claim to "hold as self-evident," they would very soon come to an agreement in their measures, and slavery would be speedily overthrown.

This would be indeed acting like "practical business men." It would be acting as manly and as wisely as navigation do when they guide ships by the truths of astronomy, over the ocean—as wise investors do, when they invest steam engines, daguerotypes, and magnetic telegraphs—as practical chemists do when they use the elements and the laws of nature, for the purpose of human life. All these find themselves shut up to the necessity of acting rigidly upon principle instead of policy. That is, they have to conform exactly to the heaven-established principles and laws the immutable Truths existing in the nature of things, and controlling the department within which they are operating. No considerations of policy, no anxiety to secure the influence of great men, the funds of the millionaires, or the votes of the millions, would tempt them to swerve a hair's breadth from the stern demands of self-principle, established by the God of nature.

They are "uncompromising" in their measures. They are "unwavering" in their adherence to the truth and the right in the abstract. They would be called "impracticables" if the old astrologers, alchemists, and necromancers of the former ages were now on the stage, and were engaged in navigation, or in investing, or in the use of steam engines, or in the use of daguerotypes, or in the use of magnetic telegraphs. They would be called "impracticables" if the old astrologers, alchemists, and necromancers of the former ages were now on the stage, and were engaged in navigation, or in investing, or in the use of steam engines, or in the use of daguerotypes, or in the use of magnetic telegraphs.

Principle is the foundation of the sciences. Policy teaches its votaries to deride, to deride, and to deride moral and political science—the science of government, of jurisprudence and of law. It denies the benefits and even the practicability of any attempt to ascertain, and especially to obey the divine laws by which God governs the nations, or, it resolves all these into human calculations of expediency, human estimates of consequences, availabilities, majorities, as though these constituted the laws that govern the political world.

Principle, or adherence to moral principle, is but another name for honesty. The old maxim that "honesty is the best policy" is only an affirmation that "principle is the best policy." The old maxim has been improved by saying that "honesty is better than policy" which must mean that "principle is better than policy."

Principle is better than policy, because principle is the power, the wisdom, the goodness and the blessedness of God, while policy is the weakness, the folly, the wickedness and the misery of man. Earthly gains, and has grasped for almost six centuries, under the guidance and the sanction of government of policy. In no way can it be relieved but by the guidance and the government of principle.

Policy and expediency, weighed in their own balances are found wanting. They are the most impulsive and inexpedient things in the universe, the comprehension of all wisdom, the consummation of all imprudence. What can be more unwise than for a man to attempt to be wiser than his maker? Or what more imprudent than for a man to decline the direction of infinite wisdom, in order to follow his own.

"Power is force, strength, energy." "Ability" is the faculty of doing or performing anything. What power can be exerted, either in mechanism or in morals, without acting in harmony with the will of the God of nature, the laws of mechanism, or of morals?

Wisdom is the right use or exercise of knowledge—the choice of the best ends, and the best means to accomplish them. Can such choice be made without implicit obedience to moral principle? Without obedience to Truth and Law?

Goodness is moral excellence—moral virtue. Can any being possess or manifest this, without implicit conformity to truth? To law? To moral principle?

Blessedness is defined to be "happiness, felicity, heavenly joys, the favor of God." Can a man possess or successfully pursue this, without principle? Without obedience to truth? Without conformity to law?

Very manifestly, all power, all wisdom, all goodness, all blessedness, are wrapped up and identified with adherence to principle. The simple comparison of the definitions of the words, as given by our lexicographers, is sufficient to indicate this.

And the more extensive our observations, the more perfect our acquaintance with history, the more comprehensive and profound our reflection, the more severe our self-scrutiny, the more exalted and refined our sensibilities, the more pure and acceptable our religious devotions—the more clearly shall we see, and more deeply shall we realize that the sum of all desirable things, all power, all wisdom, all goodness, all blessedness, deserving the name are to be found only in a rigid adherence to principle, in opposition to all the wisdom, the expedience, the policy that can be otherwise devised.

Policy in distinction from principle, betrays conscious weakness. It is an attempt to substitute something else in the room of absent strength. The powerful do not resort to stratagem, to cunning. The arts and the dexterity of our servile political parties betray their inherent weakness. If any party for freedom would acquire strength, or even the reputation of it, it must plant itself upon principle and adhere to it.

Policy as contrasted with principle, is the child and the parent of folly. It springs from the lack of wisdom, and it betrays its parentage by its progeny. If any one would write out a volume of illustrations of human folly, he could not do better than to narrate the expedients of some of our shrewdest political leaders for the last half century, and the results of them along with the blighted hopes and disappointed expectations of those friends of reform, of progress, and of liberty, who have confided in them, or have hoped for some benefit to be derived from supporting them. Two significant in their own eyes, to commit themselves to the guidance of principles, known to be true and right, in the abstract, two sagacious, in other words, to trust and obey their Creator, they have been students of policy—they have been running after expedients! And where are they? And in what condition are the interests they have been looking after?

Policy, in distinction from principle, never formed a character of true moral excellence, or goodness. We have philanthropists, such as they are, of whom our phrenologists say, truthfully enough, as the world knows (whether they judge from their bumper or their history) that they have large benevolence, but not a particle of moral perception. The fact intended to be indicated, might be as manifest without the manipulations of phrenology as with them. But alas! for such benevolence. And alas for a world waiting for the fruits of it.

Moral principle must inspire and direct the philanthropy by which the wounds of bleeding humanity are to be healed. Policy in distinction from principle lacks the elements of moral integrity, and consequently fails of securing the divine favor. Policy has no faith in God, in truth, in principle, in law, or in duty. And "without faith, it is impossible to please him." All this is as appropriate and as applicable to the arena of political life as to any other department of human activity or endeavor. The prejudice that proscribes principle, in the management of public concerns, and insists upon substituting policy, is not more atheistical and unchristian than it is short-sighted, superficial, and oblivious of past history, as well as of the current events of our own times in our own country. Any man of common intelligence, who has seen fifty years, who has read a tolerably conducted journal, and retains any memory of its contents, need be at no loss for sufficient illustrations of the folly of departing from principle and running after policy, in political life. Politicians, parties, important interests, essential rights, states nations, have risen and fallen, accordingly as they have honored moral principle or departed from it. Honesty (or principle) is as preferable to policy, or stratagem, in public life as it is in commercial life, in the nature of things, and controlling the department within which they are operating. No considerations of policy, no anxiety to secure the influence of great men, the funds of the millionaires, or the votes of the millions, would tempt them to swerve a hair's breadth from the stern demands of self-principle, established by the God of nature.

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expect to help yourselves? What will all your protests and agitation amount to? Let us answer these gentlemen briefly, but clearly.

1. We do not propose to resist the Federal authorities nor to break up the Union. We do not esteem either rebellion or disunion the proper remedy for political or judicial wrongs while the Freedom of the Press and the right of Suffrage are maintained. Especially should we deem disunion most untimely, now that the highest tribunal has—though extra-judicially and without authority—pronounced the National, not a sectional, institution, making it a concern of the nominally Free equally with the Slave States.

When this doctrine comes to be positively established hereafter, it will be settled that Slavery must pervade and control the whole Union or be expelled from every part of it. We have not desired such an issue; but, when it is made up and forced upon us by the Slave Power, we shall not shrink from it. Disunion involves the abandonment of our enslaved countrymen to perpetual bondage; we choose not to desert them.

2. We do mean to make plain to all our countrymen who can read, the iniquity and enormity of the Dred Scott decision in all its parts, but especially in its fundamental denial to the feeble, down-trodden of any right of appeal to the Federal tribunals. By every principle of righteous jurisprudence, the more humble or degraded individual or class may be, the more imperative is the duty of the tribunals to hear the pleadings and assert the rights of such applicant or class.

We mean to make plain to all our countrymen, and to the perfecting of the American People, perceive and feel that injustice to a part is peril to all; and that the refusal to consider Dred Scott's prayer for liberty on the express ground of his being a black man, therefore posing no rights which white men are bound to respect, is a fatal blow at the rights and liberties of all.

3. We mean to show that a decision of the Supreme Court, though formidable, is not irrevocable. That Court affirmed the constitutional validity of the Alien and Sedition acts, yet the people annulled those acts and paid back the penalties imposed upon them by the Federal Judiciary. That Court pronounced a Bank of the United States perfectly constitutional, yet the people ultimately made a contrary decision, which prevailed over the Court's. So in other cases.—So will it be again.

4. We mean to urge and effect a readjustment of the basis on which Justices of the Supreme Court are appointed. Now Six hundred Thousand Free People in a Slave State have equal weight in the constitution of the Court with one hundred Thousand Free People in a Free State. This is grossly unjust, and cannot be upheld. Make the Judicial Districts equal in number to the population, and the Dred Scott Decision will soon be overruled and effaced.

5. We mean to create and arouse an enlightened public sentiment which shall ultimately place the Federal Government, in all its departments, in the hands of men who love the Constitution and the Union much more than Liberty, Eternal Justice and the inalienable Rights of Man, still more.

men who will regard Freedom as the most precious and everlasting rule and Slavery as the local and transitory exception—men who will give Shylock his "pound of flesh," but warn him in taking it to shed "no drop of Christian blood"—men who will be as anxious to secure the rights of the colored man as they are to secure the rights of the white man.

6. In short, we mean to prove, by the issue of this contest, that Justice is the law of God's universe, to which all human laws should and must conform, and that patient waiting and earnest working will eventually secure its triumph.

—If there be reason in this, let the Federal District-Attorney hurry up his documents.

## NORTHERN TEACHERS.

An unusual interest has sprung up recently on the subject of schools and school teachers, and the periodicals all over the country are discussing them, and we are free to confess our pleasure at the favorable sign.

We wish to say a few words in regard to the practice of great many parents have fallen into, of employing teachers from abroad to instruct their children. We propose to give a few reasons for opposing the ruinous feeling that Northern instructors are as good as Southern.

In the first place, when such a course is pursued, it is virtually saying to our children that they are incapable of performing this task, which is doing them a manifest injustice. Must it be said of the South that she has not men and women capable of teaching her children? Must it be said that we are compelled to look abroad for individuals to perform the task that thousands would be glad to assume, not only for the sake of benefiting others, but also themselves? Must it be said of that section of the Union which has ever been noted for her uncompromising adherence to the Constitution, and for its chivalric bearing and State's pride, must it be said that she cannot find within her borders spirits congenial to her own, in whom she can repose confidence enough to trust them with the responsible task of instructing youth? Let this be said no longer! Let our political opponents exult no longer over our want of confidence in our citizens! We tell you that in nine cases out of ten, when you employ Northern teachers, you press a viper to your bosom, that will sting you by infusing into the mind of his pupils thoughts, feelings and tastes opposed to Southern interests and Southern institutions.

Will you endeavor to infuse into their young minds the necessity of abolishing slavery—who will endeavor to infuse into their plans dispositions Northern prejudices, at a time too, when these impressions can be made as easily as upon soft putty. The young mind has been compared to a blank sheet of paper, on which one can write with ease and when Abolition spirits congenial to them, it is a difficult thing to extricate them. The teacher's powers for good or evil are unlimited, and birth and education have made him an Abolitionist, and it would be contrary to nature to teach one way and think another.

Again, a Northern teacher would necessarily be often brought in contact with the negro, he may do much to injure him, and he may do much to benefit him. He can talk to them of freedom, and the advantages they derive from it, and make great promises if they will run away and go to some free State, until he gets the minds of the poor deluded wretches worked up to such a pitch that they feel compelled to break the bonds which bind them to their owners. You may say, this is all imaginary and has never occurred, but being your pardon, we point you to the Southampton Insurrection. That appalling massacre was effected in the slave instead of the owner. This understanding manner in dealing with us is quite prevalent in the South, as we ought now to make a beginning towards putting a stop to it, by refusing to employ teachers from the North.

Shall we continue this odious practice? Why, we ask, has this abominable practice been so much in vogue with us? At the same time we pay Southern teachers little, we pay more than they do in New England. The salaries are not sufficient to justify our own countrymen in engaging in it to any extent, but are enough to bring down a horde of our enemies upon us. Are our young people to

be ruined for the sake of saving a few dollars?—"Tell it not in Gath." Then let us increase our taxes—let us raise money from all small and near ideas as "Rain the child to save a dollar," and come out in a noble, generous, patriotic light. There are hosts of young men and ladies would be willing to devote their time and talents to this honorable profession, if patrons would give them enough to live decently and respectably on. The time will soon come when we shall see the necessity of such a plan, and why not take time by the forelock? Not but like a nation of laggards, we must wait until the evil comes upon us with crashing force before we begin to move in this matter of such importance.

Associations form ideas. Then let our children just under our own people. Remember, that just as the twig is bent the tree is inclined. Put far from you all such people who say they are Northern men with Southern feelings. It is not so—at least, if it is, they are only worthy of contempt.—North Carolina Paper.

DR. CHEEVER ON THE SUPREME COURT.—Dr. Cheever preached a sermon last evening to an immense audience on the recent decision of the Supreme Court in the case of Dred Scott. He treated the perversion of the judgment of the stranger, he considered the treatment of the African race and the treatment prescribed by God, the condition to which this decision reduced them, its wickedness in the light of law, human and divine, the dread influence of that decision upon the entire nation as to its duty to obey it, and finally our obligation before God to do away with iniquity. He dwelt upon the Jesuitical sophistry of the decision, which he stigmatized as "this horrid hand-book of tyranny." He thought it fitting that the Judge who pronounced it should not be a Protestant; that he should be a Roman Catholic, and that it was to annihilate and persecute. The world had waited 6,000 years to see this indiscriminate annihilation of a whole race. The part of Cain had been re-enacted on a tremendous scale, but as in other murders, the great difficulty was to get rid of the blood. He noticed the pestilence at Washington, and said if they treated men like rats, they must expect to be poisoned by them. He reviewed the points of Judge Taney's decision. If it were fully carried out, he said an African could be appropriated, if found at large, just as a lump of gold could be found by the road-side, and already in Virginia it had been proposed to sell the free negroes to pay the State debt. This terrible perversion of the Constitution lays the Judge open to impeachment for his daring attempt to destroy the foundations of the Republic. He called upon the insular majesty of the churches unitedly to reprobate the dreadful wrong of these Border-Ruffian Judges.

From the New York Tribune.

CONSTITUTIONS AND FACTS VERSUS JUDICIAL OPINIONS.

To the Editor of the N. Y. Tribune:

SIR: Since the Chief Justice of the United States, in his late opinion on the Dred Scott case, has declared that the rights of black men and white men have found it convenient to deny that black men have the right to sue in the Federal Courts; since he has assumed the novel position that no man can sue in those Courts who have not the right to vote; and since he has assumed as a historical fact that black men had no right to vote at the date of the Declaration of Independence and at the time when the Constitution of 1787-9 was framed and adopted, thus basing his entire logical structure upon that supposed fact, and that it may be well to look into the records and see how they read.

I have before me a book entitled "Constitutional Law, comprising the Declaration of Independence, the Articles of Confederation, the Constitutions of the several States composing the Union, &c., &c., &c." Published and published by Gales & Seaton, Dec. 1820. From the title-page, it would appear that, a little more than thirty years ago, it was the "Declaration of Independence," with its "self-evident" truths, and without Judge Taney's restriction to "white" men, was regarded at Washington as the corner-stone in the edifice of "Constitutional Law."

Taking this volume for my text-book (except when otherwise indicated), I proceed to exhibit some extracts from the State Constitutions, which will show who might vote in the States, and whether, or to what extent, distinctions of color were then recognized.

The dates of the several State Constitutions are given, and should be carefully noticed. The publishers give us to understand, in a note, that the Constitutions, as there published, were still in force (1820), with the exception of amendments made since 1792. This was after the adoption of the Federal Constitution, but the title indicates a previous one, which must have been formed before the Federal Constitution.

North Carolina.—Constitution formed Dec. 18, 1776. "Declaration of Rights." 1. "That all political power is vested in, and derived from, the people." 2. "That the people of this State ought to have the sole and exclusive right of regulating the internal government and the police thereof." 3. "That no man, or set of men, or corporation, shall have the sole and exclusive privilege of exercising any trade or business, or of performing any public service." 6. "That elections of members to serve as Representatives in General Assembly ought to be free."

"The Constitution or form of Government.—That all persons possessed of a freehold, in the State, and who have a right to representation, and who are not free men, shall be ineligible to any such town twelve months next before and at the day of election, and shall have paid public taxes, shall be entitled to vote for a member to represent such town in the House of Commons." &c.

New Hampshire.—The six State Constitutions previously cited bear date from 1778 to 1780, all previous to the date of the Federal Constitution. But in the book of Gales & Seaton, from which I have been quoting, "the Constitution of New Hampshire is given 'as altered and amended' in February, 1792. This was after the adoption of the Federal Constitution, but the title indicates a previous one, which must have been formed before the Federal Constitution.

"Bill of Rights.—Art. 1. All men are born equally free and independent; therefore all government, of right originates from the people, is founded upon their consent, and is instituted for their benefit. Art. 2. The people of this State have the sole and exclusive right of governing themselves, as a free, sovereign and independent State, and do, and forever shall, exercise every power, jurisdiction and right pertaining thereto, which is or may be by them expressly delegated to the United States of America in Congress assembled."

11. "All elections ought to be free, and every inhabitant of the State, having the proper qualifications, has an equal right to elect and be elected into office."

"Form of Government.—Every male inhabitant of each town and parish with town privileges and franchises incorporated in this State, of 21 years of age and upward, except paupers and persons excused from paying taxes at their own request, shall have a right, at the annual meetings of the inhabitants of said towns and parishes, to be duly warned, &c., to vote in the town or parish wherein he dwells, for Senators in the County or District whereof he is a member." "All persons qualified to vote in the election of Senators, shall be entitled to vote, within the district where they dwell, in the choice of Representatives." "And the qualifications of electors of the Governor shall be the same as for the electors of the Senate." The same also for electors of the Governor's Council.

Such was the Constitution of New Hampshire as "altered and amended" in 1792, and in force in 1820. It is to be presumed that the previous situation, in force in 1777, did not essentially vary in the above particulars, or so as to disfranchise the colored men. And by the statement of Judge Curtis, it did not. So we may put down as ascertained, seven States whose Constitutions allowed colored men to vote, when the Federal Constitution was adopted. We now come to

The Second Class.—States ascertained to have formed Constitutions soon after the adoption of the Federal Constitution, making no distinction of color in respect to voters.—Maryland, present.

20th September, 1776.—"All inhabitants of this Colony, of full age, who are worth fifty pounds, freehold money, clear estate in the same, and have resided in the county in which they claim a vote for twelve months immediately preceding the election, shall be entitled to vote for representatives in Council and Assembly, and also for all other public officers that shall be elected by the people of the country at large." [Art. 4.]

Virginia.—Constitution formed July 5, 1776. "The right of suffrage, in the election of members of both Houses, shall remain as exercised at present."

Previously to this date, Virginia was under the Royal Charter, under the British Constitution and English common law, which could have permitted no distinction of color. This Constitution, it seems, was in force at the date of the publication of the volume from which we are quoting, viz., December, 1820. And it is well known that no negro continued to vote in Virginia up to the year 1850, when a new Constitution was formed, which excluded them.

Maryland.—Constitution formed Aug. 14, 1776. "Declaration of Rights." 1. "That all government is founded on the common law of England, is founded in compact only and instituted solely for the good of the whole." 2. "That the people of this State ought to have the sole and exclusive right of regulating the internal government and the police thereof." 3. "That the inhabitants of Maryland be entitled to the common law of England, and the trial by jury." &c. 3. "That the right, in the people, to participate in the Legislature, is the best security of liberty, and the foundation of all free government; for this purpose, elections ought to be free and frequent, and every man having property in a common interest with, and an attachment to, the community, ought to have the right of suffrage."

"The Constitution and form of Government."—"That the House of Delegates shall be chosen in the following manner: All freemen above 21 years of age having a freehold of 50 acres of land in the county in which they offer to vote, and residing in the county in which they offer to vote, shall have the value of £20 current money, and having resided in the county in which they offer to vote, one whole year next preceding the election, shall have a right of suffrage in the election, of Delegates for said county." &c.—[Art. 2.]

In the matter of fact, colored persons under this Constitution is attested by the several "amendments" afterward introduced to restrict it, which would have been unnecessary if the privilege of voting was never exercised.

The first of these was passed in 1801 (ch. 19), and confirmed in 1802 (ch. 20), restricting the suffrage to "free white male citizens and no other," in elections "in the City of Baltimore or the City of Annapolis; in the elections of such cities or either of them for Delegates to the General Assembly, electors of the Senate and Sheriffs."

The second amendment, passed in 1809 (ch. 82), and confirmed in 1810 (ch. 33), extended the same restriction ("free white male citizens and no other," in elections "in the City of Baltimore or the City of Annapolis; in the elections of such cities or either of them for Delegates to the General Assembly, electors of the Senate and Sheriffs.")

The restriction, like the preceding one, was confined to "the City of Annapolis or Baltimore." Elsewhere, colored citizens were permitted to vote as formerly. And this (according to the book of Gales & Seaton), continued up to Dec., 1820; how long longer I am unable to say.

Maryland, then, from 1776 till 1804, allowed colored citizens to vote on the same conditions with white citizens. As the colored voters in Baltimore and Annapolis became so formidable in the State elections, that in 1804 it was extinguished. In February, 1792, or thereabouts, the same influence on national elections became too formidable to be longer tolerated. But, out of Baltimore and Annapolis, colored citizens could still vote. Was Judge Taney ignorant of these facts in his own State?

North Carolina.—Constitution formed Dec. 18, 1776. "Declaration of Rights." 1. "That all political power is vested in, and derived from, the people." 2. "That the people of this State ought to have the sole and exclusive right of regulating the internal government and the police thereof." 3. "That no man, or set of men, or corporation, shall have the sole and exclusive privilege of exercising any trade or business, or of performing any public service." 6. "That elections of members to serve as Representatives in General Assembly ought to be free."

"The Constitution or form of Government.—That all persons possessed of a freehold, in the State, and who have a right to representation, and who are not free men, shall be ineligible to any such town twelve months next before and at the day of election, and shall have paid public taxes, shall be entitled to vote for a member to represent such town in the House of Commons." &c.

New Hampshire.—The six State Constitutions previously cited bear date from 1778 to 1780, all previous to the date of the Federal Constitution. But in the book of Gales & Seaton, from which I have been quoting, "the Constitution of New Hampshire is given 'as altered and amended' in February, 1792. This was after the adoption of the Federal Constitution, but the title indicates a previous one, which must have been formed before the Federal Constitution.

"Bill of Rights.—Art. 1. All men are born equally free and independent; therefore all government, of right originates from the people, is founded upon their consent, and is instituted for their benefit. Art. 2. The people of this State have the sole and exclusive right of governing themselves, as a free, sovereign and independent State, and do, and forever shall, exercise every power, jurisdiction and right pertaining thereto, which is or may be by them expressly delegated to the United States of America in Congress assembled."

11. "All elections ought to be free, and every inhabitant of the State, having the proper qualifications, has an equal right to elect and be elected into office."

"Form of Government.—Every male inhabitant of each town and parish with town privileges and franchises incorporated in this State, of 21 years of age and upward, except paupers and persons excused from paying taxes at their own request, shall have a right, at the annual meetings of the inhabitants of said towns and parishes, to be duly warned, &c., to vote in the town or parish wherein he dwells, for Senators in the County or District whereof he is a member." "All persons qualified to vote in the election of Senators, shall be entitled to vote, within the district where they dwell, in the choice of Representatives." "And the qualifications of electors of the Governor shall be the same as for the electors of the Senate." The same also for electors of the Governor's Council.

Such was the Constitution of New Hampshire as "altered and amended" in 1792, and in force in 1820. It is to be presumed that the previous situation, in force in 1777, did not essentially vary in the above particulars, or so as to disfranchise the colored men. And by the statement of Judge Curtis, it did not. So we may put down as ascertained, seven States whose Constitutions allowed colored men to vote, when the Federal Constitution was adopted. We now come to

The Second Class.—States ascertained to have formed Constitutions soon after the adoption of the Federal Constitution, making no distinction of color in respect to voters.—Maryland, present.

20th September, 1776.—"All inhabitants of this Colony, of full age, who are worth fifty pounds, freehold money, clear estate in the same, and have resided in the county in which they claim a vote for twelve months immediately preceding the election, shall be entitled to vote for representatives in Council and Assembly, and also for all other public officers that shall be elected by the people of the country at large." [Art. 4.]

Virginia.—Constitution formed July 5, 1776. "The right of suffrage, in the election of members of both Houses, shall remain as exercised at present."

Previously to this date, Virginia was under the Royal Charter, under the British Constitution and English common law, which could have permitted no distinction of color. This Constitution, it seems, was in force at the date of the publication of the volume from which we are quoting, viz., December, 1820. And it is well known that no negro continued to vote in Virginia up to the year 1850, when a new Constitution was formed, which excluded them.

Maryland.—Constitution formed Aug. 14, 1776. "Declaration of Rights." 1. "That all government is founded on the common law of England, is founded in compact only and instituted solely for the good of the whole." 2. "That the people of this State ought to have the sole and exclusive right of regulating the internal government and the police thereof." 3. "That the inhabitants of Maryland be entitled to the common law of England, and the trial by jury." &c. 3. "That the right, in the people, to participate in the Legislature, is the best security of liberty, and the foundation of all free government; for this purpose, elections ought to be free and frequent, and every man having property in a common interest with, and an attachment to, the community, ought to have the right of suffrage."

tive evidence that they had no such distinctions in 1787-9.



# THE ANTI-SLAVERY BUGLE.

1665, South Carolina received Royal Charters similar to those of Connecticut and Rhode Island. The latter one contained a very noteworthy addition, as follows:

"And so said ordinances do not extend to the binding, changing, or taking away of the right or interest of any person or persons in their freedom, goods and chattels whatsoever." (p. 35.)

To modern ears this might sound like a negative on colonial statutes taking away the right of holding slave property. And this would seem to argue a strong colonial tendency in that direction requiring the interdiction. But as slaves appear not to have been introduced into South Carolina until 1671, six years after the date of this Charter, the special application of this clause to slave property would seem inadmissible. In the absence of Slavery, the provision would seem rather a prohibition of its introduction, which is a "binding" and "taking away the rights" of persons.

So this is as it may, the Charter was relinquished in 1729, and South Carolina became a royal province, wholly subject to British law, under a royal governor, leaving no room for the Charter of King's Bench, in the case of James Somerset, in 1772, declared Slavery illegal in that colony.

"No man shall be a jurymen under 50 acres freehold."—[A. D. 1669, p. 51.] Nothing said about race or color.

"No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation in it, that doth not acknowledge a God, and that God is publicly and solemnly to be worshipped."—[p. 53.] Nothing said about race or color.

"No person above 17 years of age shall have any benefit or protection of law, or hold any place of honor or profit, who is not a member of some church or profession, having in some manner some one, and but one, religious record at once."—[p. 64.] Nothing said of race or color.

Will Judge Taney please to inform us, in his next extra-judicial opinion, whether the descendants of these wicked non-professors of religion in South Carolina are "citizens of the United States," or may sue in the Federal Court?

"All inhabitants and freemen of Carolina above 17 years old" to serve as soldiers. Nothing said of race or color.

Magna Charta is inserted as a part of the "Constitutional law," and also the Habeas Corpus act of 31 Ch. II, May, 1679. Others, there could be no constitutional Slavery, or degradation on account of color.

A Constitution of South Carolina was formed March 26, 1776, containing no distinctions on account of color, and no restriction of condition of right of suffrage. In "qualifications of State Electors," I find no distinction of color.

But there appears a Constitution of 1778, in which it is said, "the qualifications of electors shall be that every free white man," &c.

Here, for the first time, so far as I have discovered, the "sovereign" nation of South Carolina has pretended to make any distinction as to the color of her voters. She started the race of "sovereignty" in 1776, in company with Georgia, North Carolina, Maryland, Massachusetts, and the other States. Not even little Delaware, at that period, seems to have had any constitution or statute against "colored" voting, whatever the "practice" might have been South Carolina, alone in her glory, was the first to apostatize from her profession. Two years after the Declaration of Independence and her own corresponding State Constitution, she smuggled in the word "white" Ninety years after, and just as the Federal Convention was assembling, Delaware, without constitutional authority, enacted a similar statute. This is all that remains for Judge Taney's sweeping declaration to stand upon. The fair presumption is, that the citizens of the other States, with few and rare exceptions, in voting to adopt the Federal Constitution, had no knowledge or suspicion of the fact that Delaware and South Carolina had excluded a loved brother.

I close by demanding whether the exclusion of colored voters by South Carolina in 1778, and by Delaware in 1787, with no apparent constitutional authority, disfranchises all the present free people of color in the United States, and whether, by bringing units in the Federal Courts, repeals the Ordinance of 1787, debar Congress from excluding Slavery from the new Territories, forbids the liberation of slaves taken by their masters into a Free State, and thus opens all the Free States to the admission of slaves? I might add the kindred demand, whether the affirmation of all this, by Judge Taney, is not preparing the way for a decision of the Federal Courts, denying the constitutionality of the Acts of Congress forbidding the African Slave Trade? And of the right of the States to exclude imported slaves?

If consequences like these are to flow from the tolerance of Slavery and caste in the United States, it is not time for "white" citizens to study the connection between the liberties of colored people and the liberties of white people.

WILLIAM GODELL,  
Rooms of the American Abolition Society,  
No. 48 Beekman-st., N. Y., March 16, '87.

FROM THE CLEVELAND LEADER.

LETTER FROM MR. GIDDINGS TO JUDGE TANEY.—THE TRUTH OF HISTORY VINDICATED.

We have just received from Mr. Giddings the following able and interesting letter which is the first of a series of four upon Judge Taney's opinion and which is of sufficient importance to justify the space it occupies.

NUMBER ONE.

SIX.—The doctrines enunciated by the Supreme Court in the case of Dred Scott, if sanctioned by the people, must work an entire change in the character of our government. That Christian democracy which has been our pride and boast for more than eighty years, will be transformed into an oligarchy unequaled to the age in which we live. If approved, it will constitute a revolution. These considerations are my apology for addressing you.

I do this the more readily from the fact that we have both arrived at an advanced age, and cannot expect personally to share long in the blessings of free, or the curses of slaveholding institutions. You have served many years in the judicial department of government; I have long been honored with a seat in its Legislative branch. You were appointed by the Executive independently of the people; I was elected by the popular vote independently of the Executive views. I will speak what I believe to be the sentiments of my constituents:

The right of the people to discuss and publicly scrutinize the action of every branch of their government to dismiss their public servants if they think proper, elect others, and if necessary to the enjoyment of their right to alter, modify, or change government itself, has been so long and so fully established, that I will not argue it.

I am sorry to say that the announcement of your decision, simultaneously with the publication of that epitome of its doctrines which constitute the inaugural address of the present Executive, made to send them forth to the country at a time when Congress was not in session, when the attention of the people was diverted from the action of those who administer the government. This suspicion is strengthened by the delay of your decision from last year, apparently to avoid popular scrutiny during the Presidential canvass, when the odium attached to it would have been wielded against the democratic candidate.

I design the examination of historical facts connected with two points of your decision.—These points constitute your first and fundamental propositions.

2d. That the colored people descended from African slaves, though free, were not embraced nor intended to be included in the declaration of American Independence.

2d. That they were not embraced in the Constitution of the United States.

In doing this, I shall avoid repeating the arguments of those eminent Jurists, who reached their present position through means other than the favor of the party now in power. I have noticed your decision from a different standpoint point, and as your first two propositions appear to involve the duties of statesmen, quite as fully as they do those

of the jurist, I would fain express the views which statesmen entertain.

Before entering upon the discussion, I would congratulate the country upon this development of the real issue which has so long agitated the nation. Conscious that this question of lending support by the Federal government to slavery, involved the fundamental doctrines of our fathers, I have long sought to direct public attention to that fact. Incidental questions and collateral issues have been raised, discussed, and partisan feelings excited, while the great truths which underlie those subjects have been passed over in silence.—At Philadelphia in June last, a convention of high moral and political character, proclaimed to the country as its political platform the principles announced in the Declaration of Independence.

That party advanced with strides more rapid than any other ever formed in our nation. In the short space of five months they carried eleven States, comprising nearly two thirds of the free population of the Union. But the party opposed to the doctrines dared take no distinct issue, and I may be permitted to say, had your recent decision been published in August last, the present Executive would never have reached the Presidency.

That election passed, and now those Judges of the Supreme Court, who owe their elevation to the Democratic party, and speaking for it, have come up boldly to the work, and meet the issue tendered them by the patriots of 1776, and repeated by those of 1856.

In pronouncing your opinion you say,—"The Declaration of independence then proceeds—we hold these truths to be self-evident—that all men are created equal: that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed" &c. You then add, The words quoted would seem to embrace the whole human family, and if used in a similar instrument at this day would be so understood.—But it is to be observed that the African race was not intended to be included.

For eighty years the American people have believed that the illustrious patriots and statesmen, who on that occasion laid down self-evident truths, spoke what they believed, and believed what they spoke. And never from that day those truths were uttered to the delivery of your opinion, by any statesman or jurist, historian or linguist, charged them with using language which they did not hold. Southern men have charged them with entertaining "extreme opinions"—said that the Declaration itself was a "rhetorical flourish," a "far-fetched" phraseology. Others have denied its doctrines; but none I believe, ever charged the signers with expressing doctrines which they did not intend to declare.

But here rests the issue. It involves the essential elements of our government. If the doctrines of our fathers be sustained in their meaning, in which they were uttered, our government would be free. If your charge, that "they uttered language which they did not understand," be sustained, it will be a slaveholding, slave-entertaining oligarchy. If it be a question, it is one of vast importance. The interests of the present generation, the honor of the nation, the memory of our fathers, the destiny of unborn millions, are concentrated upon it; and I tremble when I reflect upon the responsibility of our public men. For your decision I appeal to that tribunal which holds cognizance over the action of the judicial, and executive branches of government. The people must ratify, or repudiate, the judgment you have rendered. Their decision will be final—conclusive upon all.

The inquiry into the views of those who framed the Declaration of independence, is more properly a matter for the historians than for the jurist. It is not only of statesmen, but of every elector, to be familiar with it. Every intelligent citizen of the free States has been intimately acquainted with it from his childhood. From the day on which those important documents were proclaimed, they have been taught in our schools, repeated in studies at the fireside by our revolutionary sires. We have read them and repeated that reading during our winter evenings and on Sabbath days. To argue to our people that Jefferson, and Hancock, and Franklin, the Adams, and the other signers, believed that all men, including the whole family of man, are endowed by their Creator with the inalienable right to life, liberty and happiness would be as superfluous as to argue the existence of a sun in the heavens. Yet I proceed to examine the proofs on which you charge those great and good men with the use of language which they did not intend to express.

In approaching the subject you promise as follows:

"It becomes necessary, therefore, to determine who were citizens of the several States, when the Constitution was adopted. In order to do this we must recur to the Colonies when they separated from Great Britain, formed new communities, and took their places as States of the Union."

They were recognized as citizens of States declared their independence of Great Britain, and defended it by force of arms."

With this proposition I agree. It is important that we should start from a correct point. Who were they that separated from Great Britain? who declared their independence? who defended it by force of arms? I answer that under the laws of every colony, the free colored man held the same rights, enjoyed the same legal privileges which the free whites enjoyed; and such is to this day, and ever has been the character of English laws. Those laws never have had relation to complexion or color, either in the kingdom or the colonies of Great Britain. From the day on which the Magna Charta was extorted from King John to the present time, the laws of England have drawn distinction between classes, but never has regarded color or complexion. Kings, Dukes, Earls, Lords, Barons, Free People, and Serfs, held positions, each enjoying the peculiar rights of his rank, and the question of color or of race, enter into the legislation of England.

At the time of promulgating the Declaration of Independence, the free colored men owed the same allegiance to the British crown which the white men owed. The same was committed by a free colored man constituted treason, as much as though committed by a white man; he was held amenable, criminally, for the same acts and punished in the same way. He contracted and was contracted with: sued white men and was sued by them, and enjoyed precisely the same protection of government and suffered the same burdens with the white men. In every sense and to every purpose, they were free subjects of the British crown, and citizens of the colonies, precisely as the whites were.

In each of the colonies they had from the commencement of the settlement the same legal rights, deeply sympathized and participated in the discussion of the rights of the colonies, and one of the martyrs sacrificed in the cause of liberty on the memorable fifth of March, 1770, was a black man. Black men entered the continental army as its first formation. They fought as bravely, they died as freely as the white men, and at the time the Declaration of Independence was proclaimed, colored men who had "descended from African slaves" were serving in the troops of every colony.

On the 4th of July, 1777, the signers of the Declaration, "appealing to the great Judge of the world for the rectitude" of their "intentions, in the name and by the authority of the good people of these colonies," solemnly proclaimed them "free and Independent States." They declared the colonies, including every citizen and inhabitant thereof, absolved from all allegiance to the British crown, and from all political connection with Great Britain. In doing this they did not except the colored people, nor the people of dark complexion, nor those who had descended from African slaves. Will you or any other man pretend that free colored men, though descended from African slaves, were not included in the Declaration of Independence?

It is too clear to admit of argument that every person who had been a citizen of either of the colonies, became instantly, by virtue of the Declaration, a citizen of the State. The change consisted merely in substituting the name of independent States for that of dependent Colonies. And every man in the States declared to be State citizens, and those who had descended from African slaves, were included in the Declaration of Independence.

By this time the Sheriff had dressed and followed them up stairs, supposing that he would find them in the room, and that all he would have to do would be to close and bolt the door.—On discovering that they were all in the entry, the Sheriff returned to his room for his revolver. The negroes, anxious to get to a fire, followed him down and were all in the Sheriff's room, where his wife and children were asleep, before he could get his revolver. By this time the suspicion of one of the negroes was aroused, and with the exclamation "he didn't like de looks ob de place; I gwine out ob dis," he bolted for the window. The Sheriff seized him, and while engaged in the struggle, the rest of the negroes burst through another window and escaped, first scattering the fire over the floor, the man standing trembling in the door like the veriest scared hearted coward. The Sheriff alarmed by his family and the fire, let go the negro for a moment, when in an instant he bounded through the window and was gone. Six of them were tracked to a house in Camden, but the officers could not enter for the want of sufficient warrant which the magistrates said they had no power to give. On Tuesday morning last our town was thrown into much commotion in consequence of a most successful attempt to capture eight runaway slaves, for which rewards are offered of upward of \$3000. It seems that some time during Monday a man came to Sheriff Green with the information that he had discovered eight runaway negroes, and had made arrangements to bring them in. That night, the negroes supposing they were to be concealed in town until the next night and then send them away, accordingly about 4 o'clock on Tuesday morning, the man and the negroes appeared at the jail. While the Sheriff was dressing, they all entered the jail, went up stairs (in the dark), found an open room and went into it, but there being no fire they came out into the entry.

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entitled to the same privileges under the State, which he had previously held under the Colonial government. By the Declaration there was no change in the relations which persons in Colonies held to each other or to the government; and years elapsed before either of the State governments passed any law disqualifying colored men from voting or from holding office.

As authority for these assertions, I refer you to the Colonial laws, the records of the Colonial courts, the decisions of those courts, to the charters of your native Maryland, and to those of the other Colonies and States. The issue between the Colonies and the mother country, was based upon the right of man to self government. I use the word man in its generic sense, including all races, complexions, and classes of the human family.—The signers of the Declaration had intention to reject the idea of superiority of natural right to life and liberty held by Kings, Dukes, Earls, Lords, Barons, gentry and masters, over the Serfs, the Slaves who trembled in their presence and bowed at their feet. The benefits of the revolution were not confined to a particular race, complexion, or condition of mind. The battles were fought, the blood was shed in maintaining the rights of *human nature*, in defence of principles enduring as the throne of God, universal as the family of man.

Having thus stated some preliminary considerations, I shall enter upon a further examination of your decision in my next.

Very respectfully,  
J. R. GIDDINGS.

MR. LUDVIGH AND A DEMOCRATIC MOB

Mr. Ludvigh, editor of a German newspaper published at Baltimore, Maryland, made several speeches in the West last fall, in favor of Fremont, and advocated his election at home. He is well known as a talented and patriotic German. The following letter from him explains itself:

NEW ORLEANS, February 22, 1857.

DEAR SIR:—On Washington's birthday I have to inform you of an event which happened me in the South, and which doubtless will interest you. On the 13th of February, I celebrated my birthday, S. C. on my fifty-third birthday, and on the 13th, had hung over my old democratic neck, in Savannah, Georgia, not the sword of Damocles, but the rope of "Mobocracy." I had stopped there at the Palaski House, where I registered, as usual, my name, which I never yet had any occasion to conceal, and was about to depart, when I met opposite two German merchants, one from New York, the other from Savannah, with whom I became speedily acquainted, and who kindly gave me a glass of their champagne. After dinner, one of these gentlemen told me confidentially, that a plot had been concocted against me, and that I had better be cautious.

When I intended to continue my calls on the subscribers of my paper during the afternoon, and left the hotel, an American accosted me, and told me without exhibiting a warrant, "You are my prisoner; I have to arrest you." "Well," replied I, "I will follow you, but I am not going to the Court House, where about twenty Americans had followed us. 'Is this your paper?' asked one of them, pointing to my 'Torch,' as *corpus delicti*. 'Yes, it is.' Have you written this?" asked he further pointing to a passage marked of a pencil: "I protest who is the extension of slavery can be no blessing for freedom."

answered in the affirmative. "Is this your sentiment?" "Then you are an abolitionist!" exclaimed several voices. "I am none, I am an old Democrat of the Jeffersonian school." "You are no statesman," they replied, "we had him here." "He is an abolitionist—I wish we had him here," said another. Among the Americans was a German Jew, from Russian Poland, a clerk at the Post-office. I was told. He was asked if he would make an affidavit that the passage was correctly translated. After he said he would, I asked him to sign my name with a view to the remark "that I had been delivered to the police for protection, until further notice." After about an hour, two of my acquaintances appeared, who greatly sympathized with me, and one of whom (I dare not mention their names) said to the captain of police, "I was a free man, and a Democrat."

Mr. Ludvigh always has been, I would be proud to take his place here." In order to interrupt our conversation, I was taken to another room, and a special watchman placed to prevent us talking any further about political matters. Three hours elapsed, and I was still in the same room. After six o'clock, five Americans came, and a process of modern inquisition commenced again. And when I repeated once more that I was opposed to slavery extension in the North-West Territories, they said, "that's enough," left the room hastily, and one of them said: "To-day is Valentine's day; we shall have a nice frolic." I understood what they meant, and I believed I had the agreeable choice between a ride on a fence rail, adorned with tar and feathers, and swinging on one of the neighboring trees. My heart was painfully moved when I thought of my poor wife and my five helpless children, but the mind was quiet, and, with pride and indignation, I looked for what would befall me next. It became seven o'clock—a police man entered and said: "You are free; you may go where you please, but we advise you to leave with the five o'clock train to-morrow morning, to avoid trouble." From the day on which the Magna Charta was extorted from King John to the present time, the laws of England have drawn distinction between classes, but never has regarded color or complexion. Kings, Dukes, Earls, Lords, Barons, Free People, and Serfs, held positions, each enjoying the peculiar rights of his rank, and the question of color or of race, enter into the legislation of England.

At the time of promulgating the Declaration of Independence, the free colored men owed the same allegiance to the British crown which the white men owed. The same was committed by a free colored man constituted treason, as much as though committed by a white man; he was held amenable, criminally, for the same acts and punished in the same way. He contracted and was contracted with: sued white men and was sued by them, and enjoyed precisely the same protection of government and suffered the same burdens with the white men. In every sense and to every purpose, they were free subjects of the British crown, and citizens of the colonies, precisely as the whites were.

In each of the colonies they had from the commencement of the settlement the same legal rights, deeply sympathized and participated in the discussion of the rights of the colonies, and one of the martyrs sacrificed in the cause of liberty on the memorable fifth of March, 1770, was a black man. Black men entered the continental army as its first formation. They fought as bravely, they died as freely as the white men, and at the time the Declaration of Independence was proclaimed, colored men who had "descended from African slaves" were serving in the troops of every colony.

On the 4th of July, 1777, the signers of the Declaration, "appealing to the great Judge of the world for the rectitude" of their "intentions, in the name and by the authority of the good people of these colonies," solemnly proclaimed them "free and Independent States." They declared the colonies, including every citizen and inhabitant thereof, absolved from all allegiance to the British crown, and from all political connection with Great Britain. In doing this they did not except the colored people, nor the people of dark complexion, nor those who had descended from African slaves. Will you or any other man pretend that free colored men, though descended from African slaves, were not included in the Declaration of Independence?

It is too clear to admit of argument that every person who had been a citizen of either of the colonies, became instantly, by virtue of the Declaration, a citizen of the State. The change consisted merely in substituting the name of independent States for that of dependent Colonies. And every man in the States declared to be State citizens, and those who had descended from African slaves, were included in the Declaration of Independence.

By this time the Sheriff had dressed and followed them up stairs, supposing that he would find them in the room, and that all he would have to do would be to close and bolt the door.—On discovering that they were all in the entry, the Sheriff returned to his room for his revolver. The negroes, anxious to get to a fire, followed him down and were all in the Sheriff's room, where his wife and children were asleep, before he could get his revolver. By this time the suspicion of one of the negroes was aroused, and with the exclamation "he didn't like de looks ob de place; I gwine out ob dis," he bolted for the window. The Sheriff seized him, and while engaged in the struggle, the rest of the negroes burst through another window and escaped, first scattering the fire over the floor, the man standing trembling in the door like the veriest scared hearted coward. The Sheriff alarmed by his family and the fire, let go the negro for a moment, when in an instant he bounded through the window and was gone. Six of them were tracked to a house in Camden, but the officers could not enter for the want of sufficient warrant which the magistrates said they had no power to give. On Tuesday morning last our town was thrown into much commotion in consequence of a most successful attempt to capture eight runaway slaves, for which rewards are offered of upward of \$3000. It seems that some time during Monday a man came to Sheriff Green with the information that he had discovered eight runaway negroes, and had made arrangements to bring them in. That night, the negroes supposing they were to be concealed in town until the next night and then send them away, accordingly about 4 o'clock on Tuesday morning, the man and the negroes appeared at the jail. While the Sheriff was dressing, they all entered the jail, went up stairs (in the dark), found an open room and went into it, but there being no fire they came out into the entry.

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# THE ANTI-SLAVERY BULE.

## News of the Week.

## FEDERAL APPOINTMENTS-DISSATISFACTION AT THE SOUTH.

## HUNT'S Portable and Permanent Fence, and Unagging Gate Post.

of the State. So far well done for the Legislature. The Senate has also moved in relation to the late decision of the Supreme Court. After an appropriate speech, Mr. Kelly of Franklin introduced in the Senate the following preamble and resolution:

**WHEREAS**, The Supreme Court of the United States have, in their late decision of the case of Dred Scott, virtually decided that the owners of slaves may bring or send them into States where slavery is prohibited, and still retain their ownership in such slaves; which decision, in effect, declares that slavery may exist in this and other free States; and,

**WHEREAS**, It is deemed as essential to the welfare of this State, that slavery be utterly excluded from its limits; therefore,

**Resolved**, That the Standing Committee on Federal Relations be instructed to inquire whether any, and if any, what legislation is required to prevent the introduction of slavery into this State, and that said committee report by bill or otherwise.

The resolution was subsequently discussed. Mr. Kelly said, that the freedom of the North must first be secured, before the freedom of the South can be secured. He said, that the freedom of the North must first be secured, before the freedom of the South can be secured.

Mr. Matthews opposed the resolutions as premature, for the real opinion of the court was not yet known this side of the mountains. Our only information in regard to it was by newspaper accounts; and we should wait for the publication of the decision itself. He denounced slavery as the greatest curse that had ever afflicted this or any other people. But he believed that instead of gaining, it was daily losing strength. Every such attempt as this to encroach upon liberty, was but an evidence of its weakness.

Mr. Marsh followed in sturdy and eloquent support of the resolutions, and congratulated Mr. Matthews upon taking a step toward returning to the household of his first love—a phrase perhaps more characteristic than happy.

The resolutions were adopted—yeas 24, nays 6.

## A LEGISLATIVE BLUNDER.

In accordance with the whole spirit of Slavery, the Legislature of Florida at its last session passed an act depriving the free colored people of that State of the privilege of managing their own business affairs and prohibiting any white person from buying of them, except with the written consent of a white guardian appointed for them by the government. The class of people thus outraged in their rights of person and property, have resolved in self-defense to emigrate in considerable numbers to some region outside of the United States government; and it seems have characterized for that purpose. Liberia seems not to be especially attractive to these emigrants, as they propose going to Tampico. This resolution of the colored people, seems to be a result not anticipated by the Legislature and people of Florida; and when it comes to the point of separation, they are unwilling to part with this class of vilified citizens, whom we have been taught by the Patriarchs, as a nuisance and a curse to every community. They suddenly discover that they are possessed of uncommon virtues—especially those of "sobriety and industry." Virtues as we have reason to believe exceedingly rare among the slaveholding whites. It will indeed be a sad affair for the society of Florida if these "sober, industrious, law-abiding and wealthy citizens" persist in their purpose of emigration. That society much needs the influence of so good an example, though we are not prepared to recommend these colored people to remain as missionaries among a class of such hopeless sinners as the Florida slaveholders. The *West Florida Times*, published in Pensacola expresses its views of the case as follows:

"We regret that the Assembly should have marred the general propriety and wisdom of its legislation at the late session, by the passage of the act. Unnecessarily oppressive in its provisions, particularly as regards the colored people of this community, who have ever been among the most sober, industrious and law-abiding of our citizens, the workings of the act must present a strong balance of evil rather than of good. Many of our colored people are persons of property, and not having the privilege of appointing their own agents, their estates may be placed at the mercy of dishonest and designing parties; their previously scanty privileges are yet further limited, and they are scarcely allowed the feeling of violation, not to speak of independence of action in the smallest affairs of business. A consequence of such stringent enactments is the expatriation of a large number of colored persons, mechanics, etc., whom the town can ill afford to lose; they have determined upon chartering a vessel in the Spring, and emigrating in a body beyond the confines of the United States, Tampa being their immediate destination. We hope they will be dissuaded from carrying into effect a plan that will exile them from the locality where, with scarcely an exception, they were born and have passed their whole lives. Though a question as to the constitutionality can scarcely be raised, we think, although we have heard some coarse suggestions, we can hold out no hope that the next Assembly will so modify existing statutes as to render the position of the free colored people more bearable."

## LET US PERFORM OUR DUTY.

Frederick Douglass closes an article in a late number of his paper with the following well-wordsed truths:

If they [the fathers of the Republic] have been guilty in this matter of the enslavement of men; it makes it none the less the duty of the men of this day to remove the evil. Had they covenanted that every year there should sail from the harbors of the country a fleet of ships, laden with the support of the nation to the pirates, even though millions of dollars should be brought into the country each year, and though millions were invested in ships and stores, it would not take the nation long to discover that a wicked practice, though bound in Constitution, and treated as a sacred right, is none the less a wicked practice, and must be continued at the peril, temporal and eternal of those who participate in it.

Slavery is a wicked practice wherein the evils of piracy are intensified a thousand times. Men are robbed, women violated, murders are common occurrences, and the crimes of its wretched victims ascend constantly in the ear of Him that sitteth in the heavens. But to our demand for its instant abolition, we are told by priests and politicians, that the Fathers permitted it, therefore we must leave it alone.

Such was the reply made no doubt by the Barbary pirates, when they were asked to withdraw their corsairs from the seas. The Fathers permitted it, therefore we practice it. The American people must be taught, that every generation has its duties; our Fathers performed theirs; let us perform ours by uprooting utterly the wretched system of slavery.

Since the Dred Scott decision, it is getting to be the opinion that "the freedom of the American people," which we hear so much about means the freedom to hold slaves!

## BUYING SLAVES.

A Virginia slaveholder writes to Horace Greeley requesting him as he professes to be a philanthropist to take measures to buy from slavery a family now held as chattels, whose character and capabilities this slaveholder endorses as follows:

"I know a slave who is fit to be free. He is intelligent—able to read and write and make up accounts in a small way—is a good carpenter and cabinet-maker—an honest man and a consistent member of a Christian church. For some years this slave hired himself—paid his owner a full price for his time—laid up money, and bought his slave wife and their younger children. Two of their older children are still slaves."

"I ought to have stated that these negroes are of nearly pure white blood—the wife, a woman of excellent character, and the children handsome and sprightly."

The writer thinks the majority of slaves of very different character from those of the hundreds he knows; he "does not know a dozen who are fit for freedom." And the free negroes he thinks still more "ignorant, immoral and degraded than the slaves." He seems to coincide with the Supreme Court, that they have no rights which should be respected by white men. The following is Mr. Greeley's reply to this proposition to go into the slave trade.

NEW YORK, March 11, 1857.

My Dear Sir: I have yours of the 7th inst., which commences with a great mistake: "You profess to be a philanthropist." I make no such profession—very few professions of any kind. The world judges me as it sees fit from my acts; I silently abide its verdict.

If I can only deserve the reputation of a philanthropist by buying out of slavery such negroes, "almost white," as the masters believe unfit to be longer slaves, then I have no desire to earn that title. So far from inclining to buy them, I do not wish this particular class bought or otherwise emancipated while the great mass of their brethren remain in bondage. On the contrary, I wish them to remain where they are, looking their white underlings in the face, a perpetual reminder of the infernal system of which they are victims, and of the iniquities which, even in the judgment of slaveholders, may be and are perpetrated under it. No, Sir! I hate slavery too deeply to help to drag the consciences of your caste by buying out of slavery those whom even you say are fit no longer to be bondmen.

Your request to "let you alone" in the Slave States I shall duly respect; I ask your Members of Congress and Supreme Court Judges to do likewise. Your Nebraska bills and Dred Scott decisions, forcing slavery upon the Free States in spite of themselves, are goading us beyond the point of peaceful endurance.

Yours, HORACE GREELEY.

To ———, Va.

P. S.—I will print your letter, so that any one North or South, who wishes to do what you ask of me, may have the opportunity.

## A TRUTH SQUEEZED OUT.

Mr. Peesly, collector of the Port of Boston, under Pierce has been "rotated" out of office by Buchanan; while Watson Freeman, the Marshal, who sent Burns back to slavery, has been reappointed. When the disappointed Peesly heard of the appointment of the Marshal, he exclaimed in his anger and envy, "To be sure; he caught a nigger!" says the Tribune of this exclamation, "No gossiping in the article of death, ever had anything truer squeezed out of him by his agonies." Yes, catching niggers is the most exalted service a Yankee can be put to by the government, and is the surest of good pay; just as the highest honors and best pay of non-slaveholders of the South is derived from driving and flogging the same species of property on the plantation. Now that by the dicta of the Supreme Court, slavery is lawful in New England, the area of honors and emoluments is enlarged, and the disappointed Peesly may yet have a chance to get up along side of Marshal Freeman when "slave flogging shall become as honorable as slave catching. And why should it not? For are not the slaves caught, mainly that they may be flogged, and thus made examples of to their fellows?"

**SPEAKER BANKS.**—The New York Tribune proclaims a high eulogy of Mr. Banks, as Speaker of the House of Representatives with the following rebuke of his "dilatoriness."

We think Mr. Banks might have been Speaker of the next House, or in some other official position not less exalted, but for the fatality to the Fremont movement, resulting in a great measure from the dilatoriness, delay and inaction which characterized his administration. He belongs to that class of politicians who believe that Providence makes all the way, requiring only very slight assistance from man, at a late hour in the day, after the evening dew has commenced falling, say about an hour before sundown. We hold to a very different faith. Our sympathies and confidence are with those who "rise with the lark to greet the purpling east."

We are inclined to think that Mr. Banks is not the only man in the Republican Party whose moral inactivity was the occasion of the disaster of the party. Politicians are rather given to trimming and moral cowardice, which often begets inaction and insures defeat.

**RIGHTS OF MARRIED WOMEN.**—We are obliged to Mr. Hunter of the Ohio House of Representatives, for a copy of the Report of the Select Committee of that body on the Rights of Married Women. The Report is an able one, and goes the full length for installing woman in a full equality with her husband in the right of property and the guardianship of her children. The conclusions at which the Committee arrive, are embodied in the following Resolution appended to the Report:

**Resolved**, That the Committee of the Judiciary are and hereby instructed to report to this House such bills as, when enacted, will so change existing statutes as to secure:

- 1st. To the Married Woman the right to hold a personality in her own name.
- 2nd. To the Married Woman the right to own half of the real estate earned and acquired jointly, which cannot be transferred by sale or gift without her consent.
- 3d. To secure to the wife when she becomes a widow, the right that are by law conferred on the husband—in case of her death.
- 4th. To the wife and widow an equal guardianship of children.

**THE WESTERN PRESS.**—In another part of our paper will be found an article headed "Principle and Policy," from the *Western Press*, a paper established about the commencement of the year at Indianapolis, Indiana. The ability with which it is conducted, the high moral tone which seems to pervade it, and the good taste, literary, which characterizes it, ought to secure for it an abundant support from all the friends of freedom and general reform in Indiana. Such articles as the one we publish to-day will not be likely to be at all acceptable to the men who make politics their trade, though the fortunes of the present hour have thrown them apparently on the side of the right. The moral courage of the editor in presenting such views from week to week, should meet an encouraging response.

## ANOTHER NEW ENGLAND BIBLE ADVOCATE OF SLAVERY.

Who would have believed it? A Doctor of Divinity from the green hills of Vermont, volunteering to prove Slavery a divine institution from the Bible! But it is even so. Slavery marches everywhere and its minions, ecclesiastical and political are to be found in the extreme North and East, as well as in Charleston and New Orleans. This new Northern champion of the divine origin and authority of slaveholding, is the Rev. John Henry Hopkins, D. D. LL. D. bishop of the Protestant Episcopal Church in the Diocese of Vermont. He has published a book entitled "The American Citizen, His Rights and Duties, according to the Spirit of the Constitution of the United States." This D. D. LL. D.'s views of citizenship are altogether harmonious with those of the Supreme Court. The spirit of the Constitution is the spirit of Slavery, and such too is the spirit of the Bible, and of the Gospel of Jesus according to this dignitary of the Episcopal Church of Vermont. When the blind lead the blind, both fall into the ditch. What wonder then we fall into the slough of Slavery.

## BALTIMORE CONFERENCE.

The Baltimore Conference of the Methodist Episcopal church North has recently closed its sessions.

It has at this session fully maintained its pro-slavery reputation, as will be seen by the following account of its proceedings on the subject.

R. J. Gillison offered the following resolutions:

Resolved, By the Baltimore Conference, in conference assembled, that we highly deprecate the agitation of the Slavery question, which has resulted to the detriment of the political and religious interests of this country.

Resolved, That as heretofore, we will oppose with zeal any aggressive which shall be attempted by the abolition agitation of the year 220, nays 14.

Rev. Irving H. Torrance offered the following:

Whereas, the position of the Baltimore Conference is well known to this country, we deem the introduction of the slavery question in this body as inappropriate and injudicious.

This created considerable excitement, when Mr. Torrance withdrew it.

Rev. Henry Slater was sorry that the subject had been brought up, especially at a time when the public mind is so sensitive on that question, and he would move a reconsideration of the vote by which the resolutions were reported.

Rev. John Collins said they could not make one step backward in this matter, without destruction to their border. There was no slavery agitation in the Southern States, nor was there until the first brand of the North was thrown among them. The resolutions only contemplated the agitation of the North. He regretted the resolutions were introduced, but they could not recede without wreck and ruin to the border. There could be no explanation made to the South, and they would believe the Conference was afraid.

Rev. W. T. D. Clemens moved to lay the motion to reconsider on the table, which was adopted.

## MORE OF THE FRUITS OF SLAVERY.

A correspondent of New York Tribune writing from Flemingsburg, Kentucky, under date of March 14th, details a horrible tragedy which occurred in that vicinity, on the 8th inst. As well they might, it is said the events excited intense interest throughout the region. A slave avenged his own wrongs and the outrages upon his wife by taking the life of the lustful wretch who claimed him as his property. From the account it seems that the excitement of the community was aroused, not so much from the unendurable outrages of the slaveholder who provoked the vengeance of his victims, as from the fact that a slave should dare to feel that he had rights or could suffer wrong, and especially that he should dare to avenge those wrongs. To do so is to commit the most heinous offence known to a slaveholding community. The facts of the case are as follows:—James Tabor, a slaveholder of some wealth but of disreputable character in his neighborhood was murdered on the evening of the 8th inst. by his slave, lying on the floor before the fire in his own house asleep. His head was split open by a blow from an axe. The man who committed the homicide alleges as the cause that he was constantly subjected to the foulest ill-treatment personally, and that time and again he had been ordered from the house by Tabor, for the sole purpose of avoiding interference while the brutal master compelled the Slave's wife to submit to his depraved lusts. The poor fellow, goaded beyond endurance, watched a favorable moment and with one blow, avenged all his wrongs upon the life of his persecutor.

After the deed was consummated both husband and wife fled from the house and concealed themselves in a thicket near by. "In the morning they were pursued by the neighbors, and the woman in a paroxysm of fear, when she saw that they were likely to be found, rushed to a small stream at hand and drowned herself in water not exceeding three feet deep, before she could be overtaken. The man, however, was captured, and at once admitted his guilt, and wholly exculpated his wretched wife from any share of the deed, or any knowledge of it until the moment the axe claved the head of his master in twain. Such a chapter as this does not need any comment. It is easy enough to conceive how these poor wretches must have been excited by the outrageous treatment they received from their guilty master, but while the laws of the state inflict almost summary punishment upon them, take no cognizance of the offences against them, and their oppressors go off scot free. Is it a cause of wonder that such scenes as this are so frequent in the Slave States? Rather it is not to be wondered that they are not every day occurrences?"

After his capture the slave was put upon trial, confessed that he had perpetrated the act, and sentenced to be hung on the 14th of next month.

The correspondent of the Tribune adds:

While the tragedy was being enacted in the country, another was transpiring in the Court-house in town. A young man was being tried for murdering his neighbor, having first struck him with a bludgeon and then stabbed him to the heart, killing him dead, all in broad daylight, and in the presence of half a dozen witnesses. All this was proved clearly and beyond any sort of dispute—the first word, the blow, the stab and the death. And yet this man was declared innocent. Like young Wood, he was too respectably connected and too wealthy to fear conviction. Are jails and gibbets reserved exclusively for "poor white men" and "niggers"?

**NEW PRESS.**—We regret to learn that the sum of ten thousand dollars has been subscribed to establish a "dye in the world" Pro-slavery paper in our city.—*Cleveland Leader*.

Since the establishment of the institution in this State by the recent decision in the Supreme Court, it is highly probable that there should be at least one Pro-slavery paper in Cleveland.—*Cin. Gas.*

**PROVIDENCE, March 23.**—The General Assembly of Rhode Island adjourned on Saturday, after a session of eleven weeks.

The Virginians have it in contemplation to banish their free negroes, 55,000 in number, from the State, or reduce them to slavery. By this latter expedient the Old Dominion, the mother of Presidents &c. will make a spec of \$20,000,000. Some worthy people express astonishment at such a proposition, in the noon of the 19th century, just on the eve of the Millennium, right among the simon-pure democracy and Christianity of this glorious Republic! But they should consider that this is a very enlightened age and country. It has been discovered that slavery is a blessing to poor laborers, especially to colored ones, that it is "the corner stone" of the slaveholder's Liberty, that the second commandment sanctions the institution, and that anti-slavery is at once infidelity and treason. Also, that man who reproduce their images through the womb of their female chattels, clear right to task, fog, intrude, and sell said images in any manner—all in accordance with the peace and dignity of both Church and State. Moreover, that they are honorable Gentlemen, worthy of the highest stations, and that they must be protected in their rights by all who "love our glorious Union." If all this be so, what can be a more democratic and Christian trick than for Virginia to kidnap 55,000 of her free colored people and thereby make 20,000,000 of dollars. Let her take pro-slavery rope and try it.—*Practical Christian*.

**ACQUISITION OF LOWER CALIFORNIA.**—The Washington correspondent of the New York Herald says: The allusion in the Inaugural to the purchase of territory by the United States, will relieve an early solution in all probability, in the acquisition of Lower California and Sonora. Under the peculiar position of affairs now in Mexico there is no doubt those possessions could easily be purchased, and while they are an expense to Mexico, they would be of immense importance to the United States. Mr. Buchanan's policy in this respect is decided, and the purchase, if within reasonable bounds, will be made.

**AN AFRICAN EXODUS.**—The Petersburg (Va.) Express of Tuesday says:

"Our citizens are beginning to observe the unusual number of slaves that are constantly passing through Petersburg, on their way South; and in the midst of many the result appears inevitable that it will not be long before a large number of years to clear Virginia of that part of her population. A company of one hundred passed through on Saturday."

**SLAVES GOING SOUTH.**—The Montgomery (Ala.) Mail of Monday evening last says:

"For the last week or two, the number of slaves carried by the Alabama boats down the river, for New Orleans, has been large beyond all precedent. These negroes came over our railroad, mainly from Virginia and North Carolina."

**THE MORMON CHILDREN.**—A letter writer says, in regard to the mormon children, they appear like a neglected, uncared for set, generally dirty and ill clad. The majority of them are girls, and this troubles the women very much, for they know that a woman is doomed to slavery and a life of misery. It is also a singular fact that a large proportion of them are white headed.

The London Times of Saturday, Jan. 31 says:

The India News of yesterday communicated an important event to the world. Let nobody smile when we say that what event was, or think we over-estimate it. It was the marriage of the first Hindoo widow.

Billy Bowlegs, the great Seminole Chief, is emulating Cozar in the path and concentration of his sentences. He tells the whole story of the position of things between Gen. Harney and himself in a brief couplet thus:—

"If Harney catch Billy bang,  
If Billy catch Harney bang."

The R. I. House of Representatives has passed an act declaring all places where liquor is legally sold as well as houses used for other immoral purposes, common houses, and subjecting the owners of such houses to severe penalties. A similar statute exists in Massachusetts; and it is the opinion of one of the district attorneys in that State, as given to Mr. Clarke of this city, that it can be made the most effective law ever yet enacted for the suppression of the liquor traffic. We have not the slightest doubt ourselves, that armed with this law, and determined men, could shut up nearly every grogshop in the city in less than sixty days.—*Providence Journal*.

The Legislature of Missouri has passed a law giving drunkards, who are found to take care of their property, the power to take care of their property for their own use. Good! it is allowing the poor creatures a natural right, which ought never to have been taken from them. Now if some body can give the girls sense enough not to be courted by gallant young toppers, it will be better still.

**RICH SENSE.**—The closing scenes of the Nebraska Legislature were exciting. The Governor vetoed six bank charters because it was alleged that they were corruptly passed. A crowd of the indignant people pursued the members charged with corruption in the office of the territorial Secretary to the legislative chamber. A member pulled out his revolver, and the Secretary drove the whole crowd into the street, when the members made their escape.

Christendom, so called, enters upon the last half of the nineteenth century with an unpaid debt amounting to the large sum of \$3,000,000,000—the interest of which, at 5 per cent., annually amounts to forty-five millions of dollars!!

Mr. Badger of North Carolina, whose distinction as a lawyer entitles his judgement to more than ordinary value, said at the conclusion of Judge Curtis's opinion, that it was the most clear, compact and conclusive piece of judicial reasoning, from first to last, that he had ever heard or read.

An important bill was introduced into the New York Legislature last Friday by the Hon. John C. Wadsworth and others into an "Emigration Aid Homestead Company," with a capital of \$2,000,000, for the purchase and settlement of lands in any State or Territory of the Union.

**A NEW PLAN FOR THE ACQUISITION OF CUBA.**—Mr. Forsyth's treaty with Mexico has been almost ignominiously rejected by the new Administration. The cause of this rejection, it is said, is to be found in a new plan which the Cabinet is considering for the acquisition of Cuba through the agency of Mexico.

Our readers are aware of the difficulties between Mexico and Spain, and that a Spanish fleet is about to make a descent on Vera Cruz. Now, Mr. Buchanan is not disposed to loan to Mexico money with which the confederations complained of by Spain might be satisfied, and the war averted; but will wait quietly "the progress of events." When the combat deepens, Mexico will be aided with men and means from this country, to seize upon Cuba, and then the United States will buy Cuba from Mexico.

This Comfort will be able to raise the means which the war would have cost, and she has no present embarrassments, will render absolutely necessary to him, and yet do without sacrificing any more Mexican territory.

Such, rumor says, is the programme for the accomplishment of Mr. Buchanan's darling project, the acquisition of Cuba.—*Cin. Gaz.*

We are glad that the Legislature has passed a law debarring slave catchers from the use of our jails for the incarceration of men whose crime is that they love Freedom more than bondage, and who believe that they have a right to the possession of their own bodies and the labor of their own hands. If our soil must be polluted with the feet of slave hunters, let Ohio furnish no means by which to aid them in their nefarious business.—*State Journal*.

The New Orleans Delta is one of those ultra-freedom journals, with the principles of which we have no sympathy, but its candor and independence make it interesting nevertheless, and secures for it respect where approval is withheld. In a recent number the editor takes strong ground against the rotation principle announced as having been adopted by Mr. Buchanan, and in sustaining his position in opposition to the President he remarks:

(It rotation) means, in a word, that to the victors belong the spoils, and it looks to the public officers of the country as a source of reward to the combatants who have been conspicuous in the fight. We, on the contrary, hold to the old-fashioned Republican idea that offices were made for the people and not for the convenience of their incumbents; and that men should be selected to fill them, not for their noisiness at primary meetings, their adroitness or unscrupulousness at conventions, but for the sake of their acknowledged qualifications, mental and moral, to discharge the functions assigned to them, with benefit to the public weal. Admit that office is for the public good; admit that, in some instances at least, the old incumbent could much better discharge the duties of his post than the one called to succeed him; then it follows that in some cases the rotation principle may act detrimentally to the public interest—a conclusion that it is of no use to enforce by hypochondriacal illustrations, as examples will doubtless be numerous enough in no long time.

## TREASURERS REPORT.

Money received from Nov. 17th, 1856, to March 25th, 1857.

Cincinnati Bazaar Committee,	\$100.00
Salem Fair	320.00
B. Roby,	1.00
Collection at Columbiana,	2.00
" Morgadore,	1.50
A. F. Keith,	2.44
A. Davis' Estate,	100.00
Isaac Brooke,	94
Moses Bishop,	1.00
Joseph Bundy,	1.00
Hiram Gehl,	25
D. C. Thayer,	1.00
Isaac Ludner,	50
Mrs. Bishop,	25
J. R. Wood,	1.00
J. H. Garner,	1.00
Francis Jackson,	100.00
J. McMillan,	
Treasurer W. A. S. S.	

## HYMENEAL.

**MARRIED.**—On the 22nd inst, by Isaac Baker Esq., Mr. DANIEL GEIGER to Miss EDIZA ANN CALDWELL, both of Columbiana County Ohio.

Thomas Sharp (Henry King).

## SALEM IRON-WORKS.

Salem, Columbiana County, Ohio.

## Sharp & King.

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planes; Engine Lathes; Upright Drills; Gear-cutting Machines, &c., &c.

General cutting done to order on New and Improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing of 6 feet in diameter—and under—and 10 inch face—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as bells. A good assortment of Gum Belting, always on hand at the lowest prices.

Cash paid for old Iron, Copper and Brass.

March 28, 1857—ly.

## 300 Agents Wanted. 300

Business Easy, Useful and Honorable.

Salary One Hundred Dollars per Month.

Capital required.—Five Dollars.

For particulars, enclose Postage Stamp, and address

A. B. MARTYN, Plainfield, N. H.

March 21, '57—10w.

## The United States Constitution and its PRO-SLAVERY COMPROMISES.

The Constitution a Pro-Slavery Compact, or Extracts from the Madison Papers, etc. Selected by W. W. F. FARRAR, Third Edition, enlarged. 208 pages. Just published by the Anti-Slavery Society, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Offices in New York and Philadelphia. Price, 10 cts. 50 cts.; in thick paper covers, 37 1/2.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage, viz., forty-four cents for those in paper covers, sixty cents for those in cloth.

## FOR SALE.

A Small Farm of 24 acres, situated two miles South of Salem on the New Lisbon turnpike. The place has on it a good two story house—a barn and a spring of pure, soft water. 25 or 30 acres of land can be purchased adjoining if desired, on reasonable terms.

Inquire of the editor of the Anti-Slavery Bule.

## FARM FOR SALE.

A Valuable Farm of 107 acres, with a large, commodious and well-furnished House—a good barn, horse stable and all other necessary out-houses is offered for sale cheap and on good terms. It is situated in Carroll County, one mile from Leesburgh, near a depot on the Shenandoah and Indiana Rail Road. The country is healthy, the land good, water abundant and of excellent quality, and the Farm well stocked with a variety of excellent fruit.

For further particulars inquire at the office of the Anti-Slavery Bule, or on the premises of

Dec 18, 1856. JACOB MILLISACK.

## Botanic Medicine.

HIGH-STREET, SALEM OHIO.

MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has sent embassments, will render absolutely necessary to him, and yet do without sacrificing any more Mexican territory.

Such, rumor says, is the programme for the accomplishment of Mr. Buchanan's darling project, the acquisition of Cuba.—*Cin. Gaz.*

We are glad that the Legislature has passed a law debarring slave catchers from the use of our jails for the incarceration of men whose crime is that they love Freedom more than bondage, and who believe that they have a right to the possession of their own bodies and the labor of their own hands. If our soil must be polluted with the feet of slave hunters, let Ohio furnish no means by which to aid them in their nefarious business.—*State Journal*.

ENOS L. WOODS & CO.

## Steam Engine Builders,



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